:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3

Ch'iang



the scenery. The rear wall projects a few feet higher than the shed, and in the center is a shrine on which is placed the sacred white stone and in front of which the family worships. 342

To build a roof, first large timbers are put into place, and thick boards over the timbers. On the boards are placed brushwood, mountain bamboo, and twigs. Often thorns are added to discourage the rats. Finally dirt is thrown on top and pounded hard. There is a slight slope to the roof so that rain runs off instead of leaking through. There are a few round or square holes in the roof to let out smoke and to let in light. The windows of the houses are small, so that there is insufficient light inside, and since there are no chimneys the houses are filled with smoke while food is being prepared. The walls and ceilings of the houses, as well as the furniture, are blackened with smoke.

The main door of the house opens inwards. At the left is a lock composed of three pieces of wood about three feet from the ground. A large piece of wood about eight by ten inches goes through the wall next to the door. To the left of this is a hole through which the hand can be inserted. A smaller piece penetrates the larger piece at right angles, and lengthwise through this second piece is a hole into which the wooden key is inserted. When all the family is away, the door is locked and the key carried away, and nobody can enter, for no two keys are alike.

In the villages the houses are very close together. Some of them are wall-to-wall. The streets are narrow alleys approximately six to twelve feet wide, and on both sides rise the high stone walls of the houses. Nearly every village has one or more watch towers built of stone which are about eighteen feet square and become smaller towards the top. Some are over a hundred feet high. They were built in for times for defence. In time of war the women and children and the most valuable possessions were taken inside for safety, while from the top arrows and rifle bullets were shot at the enemy. Towards the upper slope the top wall was built higher so as to protect the defenders from arrows and bullets shot from a higher elevation. Often the villages are on cliffs or promintories that make protection easier and the stone walls of the houses and gardens may be supplemented so that the village is a fortress. Nearly all Ch'iang villages are called Chai Tzu or fortresses. 361 349

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang



764 Chinese influence is strong. In more remote places cremation is
177 still the most common method.

At Lung Ch'i Chai there is a flat stone near the place of
764 cremation. The coffin is placed on this stone while the relatives perform a funeral dance. Then the coffin is carried to the place of cremation while the priest chants the sacred songs. The relatives weep while the coffin and the corpse are burnt to ashes. A bowl or jar is broken and the fragments are thrown inside. Next morning, after the fire has cooled down, the relatives come and gather the ashes and deposit it in the large tomb near by.

764 At Lung Ch'i Chai there is a common grave which on the
349 outside looks much like a Chinese tomb. On the outside there is one large opening or door, and inside there are two. These doors are never closed. The cremation is done in two wooden sheds near by, which are in a poor state of repair. The ashes of the men and boys are placed on the right—on the left as one faces the outside door from the inside—which is the place of honor, and the ashes of the women and girls are deposited on the left. The ashes of a great many people have been deposited here.

The crematory houses are small roofed buildings about ten feet square. This is set on a stone base that rises about a foot from the ground. The sides are not boarded up, but consist of small upright posts a few inches apart, and large posts on the corners. Before the cremation takes place, eight or more men lift the entire building off its hinges and deposit it at one side. After the cremation it is again set into place. One or more families use the same crematory house, and there are several such houses near each village.

766 A baby is often not formally buried or cremated, but simply covered up in a hole in the ground.

764 Near Ts'a To and Ho P'ing Chai small crematory houses, varying in size according to the financial ability of the family, are sometimes built and burnt with the coffin and the corpse inside. There is a funeral dance, and the priest chants and performs his sacred ceremony.

766 People who die violent and unnatural deaths—women who die
995 in childbirth, and men and women who fall over a cliff, are drowned, are killed by wild animals, are poisoned to death or die by hanging, become demons. These are cremated even in villages where burial in tombs has become common, and the priest performs a ceremony by which he encloses the demon inside a jar, after which it is taken